

the one is to found in *Oxford*, a Colledge for Physicians : And another in *Cambridge*, with Gardens and Anatomies, answerable to them of *Oxford*, *Civill Law* Colledges in either hath been founded, but as yet none of *Physicke*, which might be so founded that they would doe excellent service for the Commonwealth, and advance Learning exceedingly, and naturall wisdome, but here my fancie shall make a period untill it shall be further encouraged.

The next is for *Printing*, and in truth, about this I advised with some Doctors in the University to petition the Parliament for 1000 *l. per annum* out of Deans and Chapters lands, and was encouraged to proceed in it, so that the Souldiers could be kept from being discontented with such a dootive out of the lands they claimed to be sold for the payment of Arrears. So that meeting with the Generall, and Lieutenant Generall at *Hartford*, I made them acquainted, that if it might be no offence to the Souldiery, for us to have such an allowance out of Deanes and Chapters lands, in respect they claimed them, I speaking with the Lieutenant Generall he encouraged me further in it, and the Generall when he heard of it, was very forward to second this businesse with the best assistance hee could. Now if the Parliament should be pleased to bestow so much, and to found a Colledge for Mathematicks in each University, I dare be bold to say, our Universities would be the most flourishing in the whole world: And many a gallant Manuscript which we now want, and lyes buried in dust in some hole or other, besides those in Libraries, would be published to the world, besides other mens fancies would be labouring to shew themselves, when Printing were so easie : But here is enough for me, and perhaps too much for you, in respect of your great occasions for monies.

FINIS.

16
The
MOUNT

of the
LORD OF HOSTS.
BEING

The **LAW** clothed with the **GOSPEL**

Or,
HATRED confounded in **LOVE**,

And
DIVERSITY into **UNIVERSITY**.

Wherein is held forth the state of the
CREATION, what it is; and the sum

OF THE
TEN COMMANDS

VVrought up in, and brought forth
out of the whole Creation.

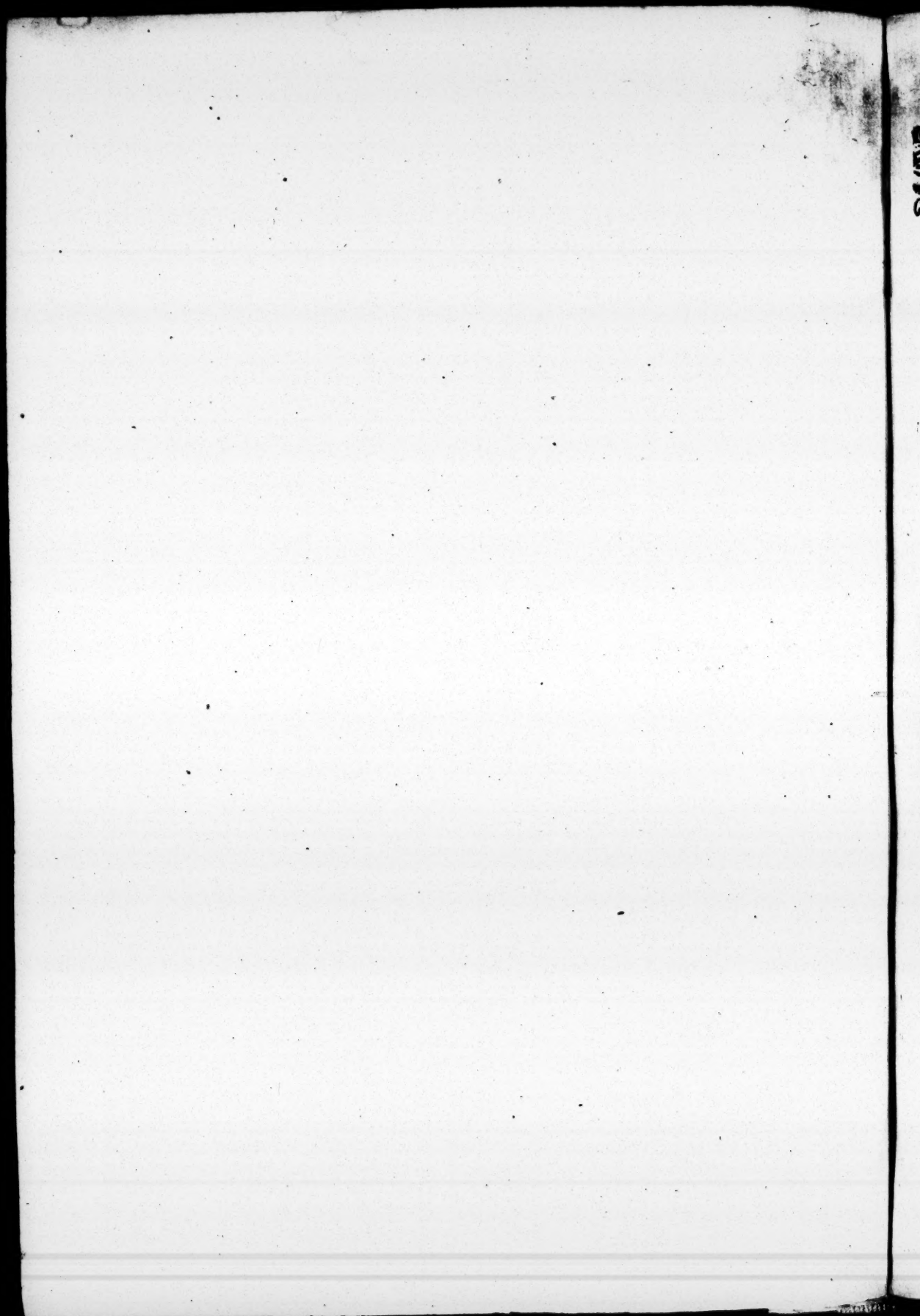
With the discovery of God, onely All, reconciled to the World, Devil, Death, and Hell.

Wherein is also shown,

That the soul that sinneth shall die.

By **T. W.**

LONDON, Anno 1651.





To the
READER,

Or especially to those who know not
the Lords appearance.



MY dear heart, bone of my bone, and flesh of my flesh, know that thou wast taken out of me, and therefore shalt finde no rest until thou art returned into me again; all thy Prayers, Fastings, and the use of all Ordinances shall do thee no good, they being perishing things, until this one perfect and incomparable grace of Love appears, which is unity with all; and, which reconciles both heaven, earth, death, and hell, God and the Devil, in one; and bids adieu to all things else whatsoever: then Prayer ceaseth, there being the injoyment of the thing prayed for; and all carnal Ordinances vanish away, being but the Image of things, and not the things themselves: know this, that you cannot speak properly of any thing in Heaven, Earth, or Sea, without God, who is all things, minde that (I say) he is all things; it is as

a watch word to the children of men, which in reasonable consideration they will discover; which discovery will break in pieces all bonds, will set open all Prisons, and let the captive go free; the discovery hereof makes us one with all men, of what kind soever; it makes us a companion for both rogues and harlots, so called, to love them all, as being neither better nor worse then ourselves, but all one; with God there is no respect to persons, for all are one to him; the righteous man and the unrighteous to him are but one, and both himself; he loveth them both with the self and same everlasting love; who is stable in all his ways, though thou art unstable: wherefore, all that I shall desire of thee, is, that thou wouldst read this small Treatise of the Ten Commandments with a single eye, not respecting any thing thou hast formerly read or heard, but weighing all in the balance of Reason and Love, which is the breathings of the Lord in and through all Creatures; and know, that the names of visibility, and universality, and personal succession or antiquity, are very bare & empty without Reason, which is as a rod of Iron that will rule all Nations, when all things else as shadows shall perish before it; the discovery whereof to thee, will make thee in thine own apprehensions one with me, who am one with all, and Thine to do thy will unto eternity.

T.W.

The



The Mount of the Lord of hosts.

IN the beginning God created the heaven and the earth, which was without form and void. But formed; and made full, yea, beyond the Comprehension of men, in and through the discovery of its beauty and glory, through a seeming light of contrarieties, which was the product of a six days labour. From whence observe, that the Lord, or Word of all things, who is all in all, is the Creator thereof, and that the Creation being good to discover its own being, yet destroys its beauty in this discovery, and loseth its own property therein, through labour, in imperfection, that is not sutable to an unchangeable Being, until it hath found out a state of perfection in a day of rest:

Now we come to prove all this by Reason, wrapt up and brought forth in and through the Ten Commandments divided into two parts. First, in the discovery of the Law, in the three first; and secondly, the scope of the Gospel, in the seven last: winding up therein, as upon one pole, the sum of the Law in Gospel, and Gospel in Law.

I. Thou shalt have no other Gods befoze me.

Wherein we are to consider, That because God is all in all, yea, the beginning and end of all; all things having found

found nothing but a state of instability in and through all Diversity, He cries out from himself with a mighty voice, through a Command to produce a unity therein, *Thou* (speaking to all plural states through distinction) *shalt have no other Gods before me*; owning as in the 2 ver. only himself in all Creation : and yet all the workmanship of his hands was returned home into himself in to day of rest, *I am*, and So he ever was and will be.

II. *Thou shalt not make to thy self any graven image, or the likeness of any Thing in heaven, earth, or waters.*

From whence we may observe, First, the things in themselves, without Distinction, God, all in all, This we may make to our selves, own, bow down to, or worship. Secondly, the things out of themselves in Distinction, these thou shalt not make to thy self, own, bow down to, or worship.

Reas. 1. Because we see, or may it we will, that distinction destroys all things, breaks in pieces, makes some things terrible in their first appearance; as the Day renders it self glorious and delightfom to all flesh, to all Creatures; but the night terrible, and black, causing men to create lights, to uphold their spirits, that thereby they may see their actions as in the day. As all this is good in men, so it is naught in man, or in God: for man being made a reasonable creature, (in God) destroys Distinction, in bringing forth of a Unity all love in the light, love in darkness, one day in all evenings and mornings, and both to him (Then) produceth but one thing, and that's Himself, or Pleasure for evermore.

Reas. 2. Because distinctions are but the similitude, declaration, or Image of a thing or things, and not the thing it self; Therefore, *thou shalt not bow down to them, nor worship them*: But from Them, to It, or the thing or things

things themselves in one intire union, shalt thou bow down unto; which is our humiliation to exaltation. Union comprehends all the trees in the Garden of *Eden*, of which we may freely eat, and are all without name, but Distinction calls one good, another evil; and so brings forth another tree not fit for food, but destructive to that real oneness which is the preservation of all creatures, and calls not any thing good or evil, but rejoiceth in all as really good in sight of Distinction: so that Distinction is good to discover what all things are in themselves; but when discovered, it is to cease; otherwise it brings forth enmity, in and through all; yea, it wars against God who is all, and that's the devil; but to this shalt thou bow down to, from that state of pride, self-conceit- edness, and presumption; which is meerly an imper- fect similitude or Image of things which thou shalt not serve nor worship, they being vain, producing nothing but a lye, in the right hand of those that receive them.

III. Thou shalt not take the name of the Lord thy God in vain, for he shall not be held guiltless that takes his name in vain.

Wherein we may still observe the self-same voice, *Thou shalt not*, &c. The Life of all Creatures now cries out, Thou shalt not take my name in vain; or, that which hath the preheminance of all shadows or likenesses of it self, cries now for no more vanity; Henceforth it shall stand no more before me, for I am a jealous God; though it rise in the Creators sight, yet it shall be beaten down before Him; he will contound that which calls it self mighty, and set up them of low degree; all things now in distinction since it is brought forth, is vain, and the Lords name must not be taken therein: now is *Babylon* fallen, and the Lords name onely is heard and known in

in the Heaven, Earth, or Sea; now all Creatures praise his name onely, and speak nothing but him, he is all now, all Creatures, whether in Heaven, Earth, or Sea; its a vain thing now, to know any thing but God; no not Christ after the flesh, we see all things and all powers become the Lords; And the Lord said unto my Lord, none now but his voice, his act, himself or holiness, is seen in all our gates, there is now but one gate, and therein we all enter; and now the Lion and the Lamb become one: thus the name of the Lord becomes one and all, in all and through all; and whosoever takes this name in vain, he knows him not, and so is not held guiltless; but is destroyed in kicking against the prick: for the name of the Lord is a strong Tower, shelters all therein that come under for shelter; but a rock of offence to those that be offended thereat, that will run against it; and so strong, that it dashes their brains in sunder, yet stands firm, the offender becoming a sin unto himself therein, and this also is good, not in vain to that union, it produceth henceforth, nothing but one day in all, this and that is a day of rest from all these vain labours, to live in one intire union to eternity, and that's produced in the fourth Commandment from Distinction.

IV. Remember that thou keep holy the sabbath day, &c.

And this indeed is a word in season, and comes out with a Memorandum; to put us in minde from whence we are fallen, and repent: thou shalt labour, saith the Lord, But it shall be in a state of imperfection, in the number six, in distinction; though the evening and morning was the first, second, and third day Therein, yet it produced nothing but labour, or a disproving of that which is to eternity; which can never be disproved. Still the Lord owns not all these days, till they be brought

brought into one simple uncompounded day (a day of rest which is holy ;) and then the Lord speaks in rest and in righteousness, *Remember*, that henceforth, or in this day, there be no work done, by *thee, thy son, or daughter, servant, cattle or stranger* ; they all now become one with thee, and thee with them ; they all now in one speak forth the rest of God, and the God rest ; and *that* they all worship, and yet worship but its self (and that's enough) in this day ; which is blessed (therefore) because it produced rest, as the Text holds forth. From hence, it's good to observe, that all labour or toyl in Gods service, is the Curse ; and that no blessedness is found but onely in one single day, which is rest, or light without darkness ; and then henceforth shall darkness be seen no more, nor sorrow shall be no more, (which labour produceth) but all tears shall be wiped from our eyes ; nay then eyes shall cease, while there shall be but one all, and all one ; which is union. Now where is Distinction, when a day is with the Lord as a thousand years, and a thousand years as one day ? now days, and months, and times, and years, is no more named, they all are perishing things ; they perish in the using, therefore abominated in the sight of God, or that proper life in us ; and from this day the whole Law is written in our hearts, while we are all taught by our self, no neighbour or brothers voice is needful, for we are all taught of God, from the least to the greatest ; the taught and teacher, are now become one ; being brought from the least, or nothing, to that Alpha and Omega, or greatest in all : — and now follows in this day the Law within, drawn out of the other six Commands in this one Command of *Remembrance*, which brings forth such a compleat universall estate, as the

number seven can hold forth in all its beauty, glory, and strength; being a number innumerable, a beginning without end; this day the seventh, the last, and the first. Minde the Distinction, I say the last day and the first day, and its so called being one with God, who is first and last; because of a death from labour, we die in this day, wholly from that; for the day of death we call our last day, and in the same day we live in a state of joy not to be stated, unspeakable, and full of glory; and therefore, the first day, and so first and last, having no night, producing no pain, but pleasure for evermore: and this is the resurrection from the dead which gives us victory over death and hell, principalities, and powers, things present and things to come. To those that make these Distinctions, their life cannot make the least separation; for in this oneness, which is Immortality, all these things are swallowed up, and makes us triumph (in this song) *O death, where is thy sting? O grave, where is thy victory?* Henceforth is! no more Law, no more sin, and from hence flows the Command of the Gospel numbered in the other six.

V. Honour thy father and thy mother, that thy days may be long, &c.

From hence we raise two Questions: the first is, What the Father and Mother is, that this Honour is due unto.

Secondly, What this Honour is that is to be rendred: which will also in the discovery shew what the length of days are (there) spoken of. And first, the Father and Mother is that state of Love found onely in God, who is all Father and Mother, beginning and end, or that state of nourishment which feeds us up unto eternity, or long life, length of days without night, and that
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is given to us onely by the Lord, or himself: and he is called Father or Mother, with reference to the seeming begettings that dayly proceed in sight, though nothing begets but himself, nor nothing is begot but himself; and hath brought forth nothing but bone of his bone, and flesh of his flesh; and so his whole and perfect self: wherefore honour that Father and Mother that is thy self; which is the sum of all the foregoing Commands, wrapt up in the whole Creation, in Heaven, Earth, and Sea; which makes good the second Command, which saith, *Thou shalt not make to thy self the likeness of the things therein*, but the things themselves in one, which is Father and Mother, and all which Honour and Obey; for it produceth long life: but all other particulars are but shadows; the honour of which, shortens days, as fighting with the winde to no purpose; which perisheth in the using, with the use thereof.

Secondly, This Honour to be, and which is rendred to this Father and Mother, is to be discovered from a true sight of what dishonour is; as for example: a child never dishonours a Father after the flesh, but in disowning his oneness or union with them; in fighting against them, or resisting their wills: which is as to say, That I distinct from thee, can have life, or rather give then receive, whilst we all know, that its own life is onely found and maintained in them whom he disowns, and produceth dis-union. — So it is, that in owning union and nothing, or things else, with all Creatures, in all places, which is fill'd therewith; or with him and her, who is both time and place; is to give honour, or make to our selves that one self, or our selves one; in, with, and through all or union, and this is that honour which is due. To bring forth all things into its own

true and proper place: for while we are divided, we destroy our selves and God, or all things with reference to our selves; and so become as children therein, until we be united to that Father and Mother, which is Nourishment, and then we become Father, Mother, and all: and thenceforth is no more a child, but a man in Christ, taking the preheminance of the Father in distinction, sitting even at his right hand, or in the third heavens, which is to the height of glory; to the fullness of holiness, honour, and all; which is made up in this stooping down to this unity, which is the cessation of pride, covetousness, fighting, worldly preheminance, and all such shadows; bringing forth onely that which is substance, and abides for ever eternally in the heavens.

VI. *Thou shalt do no murther.*

In this Command is sounded forth the preservation of life: for where God is, there is no destruction, but peace and salvation; bringing forth this voice in us, or in all, which is himself, *Thou shalt do no murther*, or, thou canst not murther, kill, or destroy; wherein we may observe, that the voice of God who is All, never went forth in vain; this is also a Gospel-rule, He made all things with his word, which is himself, though in labour, and so in the same, will now establish all things in rest. I say, that in this day or time, which is destruction to all days or times, war ceaseth, contention ceaseth, Murther is forbidden in this unity or Command, in him whose word or will in rest, is an absolute law in himself, or all things, which is rest.

Now he that useth the sword, or putteth trust to any thing made with hands, shall perish with the sword, or with the same shadows, though used in the hand of one, with Jesus, or in his behalf: Yea, now the sword of the
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Magistrate so called, slays himself, and the Law herein is at an end; nay, transgressors nor transgression is seen no more in this state of perfection, which now is in this Gospel-time, or time of love and union with all; who is blessed forever.

VII. *Thou shalt not commit adultery.*

In this Command is also set down what must stand, and nothing else; for it is the word of the Lord which brings and hath brought to pass all things in himself who is the same: mark the words, (he is the same) which is to be observed in all the Commands; well, the word of the Lord shall stand, therefore who dares resist his will? he hath said, *Thou* (speaking to the whole Creation) *shalt not commit adultery.*

Object. But some may say, What is this Adultery which shall not be committed?

Answer. It is to steal that from another man which he calls his wife; this shall not be. for thy people shall be a willing people in the day of thy power, there shall not be a woman waiting to a man upon the earth, which is the Lords and the fulness thereof; nor a man for a woman; for herein seven women shall be made up in one, which is union: in this day of the Lord shall be nothing but free-will offerings, salvation, and strength; there shall now be no more two, but one flesh; although two may go in sight, hand in hand, and play together like Turtle doves; yet but one as their assenting and agreement together doth hold forth, nothing but union, and that is all; now the nature of the Lion and the Lamb is made one, and all Creatures; now is no more Lying and Deceiving to get a woman that hath riches; for now the beauty of the Lord who is Love, is the everlasting treasury, and there is pleasure without end. Adultery is

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now no more heard in the gates of Love, or in the Lords holy Tabernacle, there is a sweet concurrence and agreement with all, while Lust is turned into Love, and that universally, to uphold the whole nature of man; when all becomes one man to seven women, or the fulness of weakness, and they become this one man; then shall the Lord ride in triumph with this Proclamation in his hand, The King of Kings, and Lord of Lords, confounding all plural estates into himself, and his will shall be his Law in and upon his holy Mountain; no voice shall be then heard, but, The Lord mighty to save; there shall then be no burning in Lust towards one more then to another; for the knowledge of the Lord shall be in us, there shall not be a woman upon the earth then, but shall be known in her absolute state of property, and that in one; and though many may seek in their manner, long, and not finde, yet the day is at hand, it is in this our day, the day of the Lord, which brings all men and women to righteous judgement, and that rationally in one, where they shall for ever remain, or be consumed with the breath of his nostrils.

VIII. *Thou shalt not steal.*

The Lords voice must now be heard: he who is all in all, the earth being his, and the fulness thereof; he one with us, and we one with him, all of one house and family; saith, *Thou shalt not steal*, That is, thou shalt not divide any thing that is joyned to the Lord, and appropriate it to thy self; that or those which the Lord hath joyned together, let no man put a sunder; the Lord hath made of one flesh all Nations, which himself is, for whom he hath established all things without distinction: he hath not given to one a little, and another abundance; but to *all, all*, without division: the earth, that is his, is a fruit-

fruitful field, and affords bread enough for all, yea and more then enough; we that are his Tabernacle, heaven and earth, cannot contain his fulness; he is so full, that he contains not himself, his cup always runs over, and yet this abominable diversity is never satisfied but in blood, and the lives of their brethren (yea of their elder brother the Lord) who is neither elder nor younger, and yet the Ancient of days; for, *in that ye did it not to these, ye did it not to me*, who am these, the poor and needy of the earth, whom ye have robb'd of their own, and keep unjustly in your hands. O ye rich ones, that have so many thousand pounds, and that wear such extraordinary apparel, and fare deliciously every day, hoarding up abundance, to canker and be eaten up with moths, while the Lord or thy own flesh lies in the streets ready to starve, for want of Bread, whilst there is no want in the Cubbard that you call yours, for shame, be ashamed to look the Lord in the face: nay, I see your shamefac'dness in all this, you are indeed ashamed of the Lord, that you so much talk of, and that you so often pray to give you your dayly bread, when your cups run over; and you know too, that you have it in abundance, but are ashamed to own the gift; you are required to ask and you shall have; but not to ask until there is want, for the Lord is a supply to the hungry, and clothing to the needy, he is there established, and not to be destroyed in your thieving and stealth. O ye rich men, ye that say you are rich and lack nothing, know this, that you are poor, miserable, blinde, and naked; the day of the Lord is at hand, that burns like an Oven; which shall render to you everlasting burnings for all this: you shall gnaw your flesh for hunger very suddenly, and shall not be satisfied; nay, those poor souls that you have hanged
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in your unrighteous judgements, for that which you call theft, in their taking that which is their own, found hoorded up in your theevish houses, to preserve the Lords life in them; which notwithstanding is preserved, to render vengeance against you for the breach of this Command: 'tis you that are here spoken to, that are potent in your own account, that are exalted above your selves or brethren, to be Judges of the Law, as you say; which lies in your own faces while you are giving Judgement: O ye cursed of the earth, that are ashamed to own me before men, I will be ashamed of you before my Father! for my judgement is righteous, and your selves own it in your Consciences, though you are ashamed to confess it before men, lest your might be brought low, and them of low degree exalted in your rooms; know, I am not ashamed to tell you your own, for it is the day of my power, wherein the Lord, who is my might and strength, will assist me, and me onely, to beat down all your strong holds, and shew you the vanity of all your imaginations: you have broke this Command, all ye that have any thing more then your poor brother, the Lord, the out-cast of the earth, and impart not to him; ye are accursed, and hated with an everlasting hatred, while they are blessed in their poverty, and loved with an everlasting love.

IX. Thou shalt not bear false witness against thy neighbour.

If the Lord be all, as indeed he is, then is he nigh unto us; and being one with us, must needs be our neighbour, a place of shelter or shady place, to shelter us from the scorching Sun or stormy rain; and this is love: to become one with our neighbour is, to be to him, as he to us, one in union; now to bear false witness against him, is to exalt our selves above him in any respect, which
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sets forth an unworthiness in him, as if he is not worth owning, who is all worth, and one with us while we recompence evil for good, who is by us in all our declarations drawn up against him in our own false Imaginations, while we first say to one creature, this is my God, and the other not; this I love, and another hate; this I'll exalt, and another cast down; while poor soul in all thy witnessing in this kinde, thou provest thy self false before God; who saith, Judgment or *vengeance is mine, and I will repay it*; and so brands thee with perjury before the Heaven, Earth, and Sea, and all things therein, who witness against thee in all thy falseness to everlasting condemnation: but, *by the mouth of two or three witnesses, every thing shall be established*. That is distinction or imperfection brought forth in diversity, which is seen as well in two or three to break in pieces that absolute oneness which is in him, as in ten thousand; therefore by the least distinction in two or three, being to him as the greatest, shall all things be establish'd, or put to death that deserves it: but by the mouth of one witness shall none be put to death; from whence we may note, that it is good to live in one, and to give up our selves wholly to him that is but one; for once bringing our selves into a state of plurality, striking at one, we die; it witnesseth against us, and we have then done it by becoming what properly we are not; let once plurality appear, and then there is the Father against the son, and the son against the Father; and all people who are of one family, of one kinred and tongue, one man, and God all, become divers nations, kindreds, and tongues; and so make war against
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each other to destruction : but the time is at hand, which now is, that Tongues and all Distinctions shall cease in him who is the Two or Three righteous Witnesses, First and Last, and yet but One, who is a bundle of love to all and in all, which is the great Jehovah, and God of salvation.

10. Thou shalt not covet any thing that is thy neighbours.

Covetousness is the root of all evil : For it desires Separation, or to destroy from our neighbour that which is his as well as ours : it is never content but with oppression of its own flesh, blood, and bone in distinction from its self : it owns not bone of his bone, and flesh of his flesh, in any thing, but in one particular form which he calls Himself ; and is altogether restless, till he hath subdued all others under him in this kinde of exaltation. And this is called Covetousness, which thou shalt not be one with : for the Lord's exaltation is onely in and through all ; he is never perfect, but in all fulness to all. No want is found in his house which is nigh unto thee ; there is all manner of food, both of cattel, oxen, and asses. All creatures become here nigh unto us, and all service is here done freely and fully by both men and maid-servants : here is in this Oneness all Distinctions, and all but one nigh unto us, a bower, or place of refuge and support ; which we covering, at once destroy all this, and in its room leave our selves naked, are ashamed, and seek rest or cloathing out of this Uniry, but finde none, but such as tear in pieces as fast as we can make them, as dry fig-leaves, that are rent with every bush. And this Command was given to Adam in the Garden, *Thou shalt*

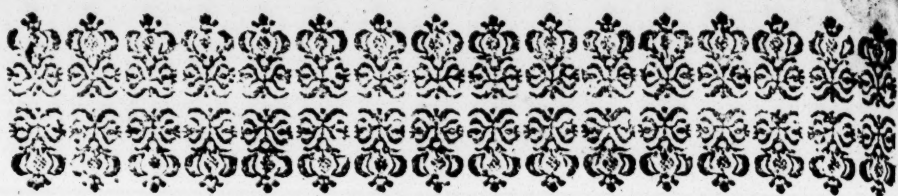
shalt not covet, Thou shalt not eat of that which brings forth a plural estate of good and evil, but of all things in one, and one in all: for if thou dost, thou exaltest thy self above thy maker; who is all; for which thou shalt be cast down to hell, as in the day thou eatest thereof thou shalt die. So that we see plainly, that to bring our selves into bondage to that which is bound to us in an unity in and through all creatures, as to labour and toil for that which is the product of it self, of all things, is to be covetous of that which is not ours, but every ones in the Unity, and not any ones but in and through that union which is the Lord and life of all distinctions; and therefore it is called *The root of all evil*, because in it is found the actual breach of all Gods Commands: As first, it is the *making to our selves other gods*, that perish with us. Secondly, Covetousness represents to us nothing but shadows, the *likeness* of things, in the room of the thing or things themselves, which doth not profit us. Thirdly, it renders us *vain* in all our outgoings, to take the name of the Lord into our mouthes to our own destruction: for in that we own not him in all things, who is all, and not any particular thing or things, we *become vain in our own imaginations*, and worship that we know not, through our darkness & ignorance. 4^{ly}, we destroy in and through Covetousness the *Sabbath* or day of rest, which is onely blessed, and all other days and times are accursed, which produce toil and labour in all our actions. And fifthly, it proveth *dishonour to father and mother*, which is that state of unity in and through all to Nourishment and Contentedness; it destroys this, and makes us become children void of under-

derstanding, being in need of a tutor, which is one father and mother (or Unity) in and through all Diversity; which is Love, or everlasting life. Sixthly, it brings forth *murther*, to be covetous, and makes men say to themselves, This is not yours, but mine; and so brings forth Contention, which produceth Bloodshed; while the Lord saith, that *the beasts upon a thousand hills are mine*; all is ours, heaven, earth, and sea, with the fulness thereof. Seventhly, *Adultery* appears in this horrid shape of Covetousness; makes us to see one woman handsome, and another not; this worthy of owning, and another not: whilst we must needs acknowledge, if we do but consider that *the Lord hath made of one blood all Nations*, That there is not King and Begger, Foul and Fair, with him; but thou art altogether comely, a fit person to be both husband and wife, in him; but out of him, nothing. Women satisfie not one man (though many) till all one in him who is all; and then the thoughts of adultery and fornication are not in the least before us, there being properly but one man and one woman in this man which is all. Eighthly, *Theft* is also found in Covetousness: for, in that we own any thing distinct from our neighbour, we rob him of his due; and so causeth Contention on every side; which we finde altogether in the great ones of the earth, who have by their fraud deceived all nations, and keep them in bondage, which appears by the poor, their own neereſt and deareſt relations, which lie in the streets ready to perish for want of food, while the rich men are glorying in their pomp and pride, or Coats of Honour; wherein they are deceived: for if they knew their house and family,

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the veriest rogue that is most abominable, that l'es crying for food, is their natural father; whom they disowning, cannot make out to reasonable men from whence they did proceed, and so must needs become *bastards and not sons*; which is their proper Pedigree. Ninthly, the sin of Covetousness begets *false witness-bearing* in abundance: it brings forth two or three to bear record to it self for life, which is destruction: for life consists not in Diversity, but in University: its the witness of two or three to the discovery of property, that brings life in one; as evening and morning, being two, produceth in its discovery, it self, or third witness; which is the reconciling of both into one, which is a perfect day, which commands a cessation from those Distinctions. God being one, all in all, will have no other name named in heaven, earth, or sea, but himself. Tenthly, Covetousness destroys God himself, and makes him become, in this similitude of things, a meer Devil or deceiver, which destroys the workmanship of his hands; it takes away our neighbours wife, servant, ox, ass, all things that are his onely in Unity, to be his in Dis-union, and so breaks in pieces the Lords bonds, and dis-joyns those that the Lord hath joyned, who is no respecter of persons.

POST



POSTSCRIPT.

The soul that sins shall die.

UNion is preservation or life to all, all men and women therein seek to uphold each other, they tender each other as the apple of their eye; Unity knows nothing but it self, and that in the destruction of the least, the greatest is destroyed; which is it self: it knows not two, but one: it's impossible that any soul shall live, that disowns this property: he that makes to himself any thing more then one in all, which is God blessed for ever, shall die; the mouth of the
Lord

Lord hath spoken it, who is Reason, or
 the life of all : which we see in the Sea,
 when it keeps not his bounds, but in a rage
 casts forth part of it self upon the Land,
 that part divided dies and stinks, not to be
 indured ; but being one, or in Unity,
 it is very pleasant, and keeps at all times
 therein, without the least shadow or
 change. We may see the like in all crea-
 tures, as in a flock of Cattle ; if that one
 should finde in separation a plot of grass
 very sweet and pleasant, and resolve to
 keep it from the rest, who have the self-
 same right and propriety therein ; they
 will all in sight thereof, joyn together to
 beat and destroy the same beast from off
 that which it did attribute to it self,
 through its own finding out ; whereby we
 may plainly see, that self-reservation ac-
 cording to common terms, brings death
 and